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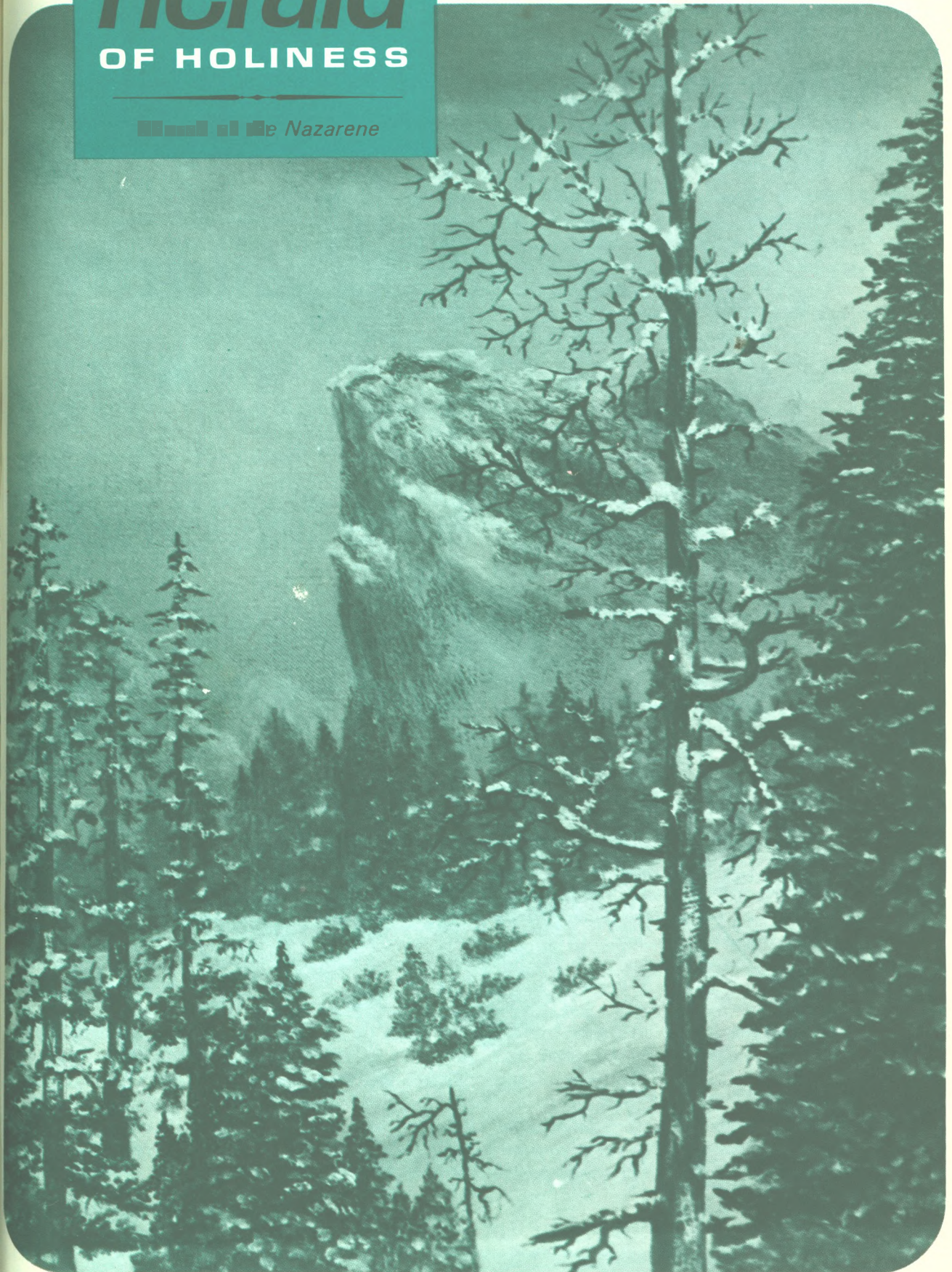
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January 24, 1968

herald
OF HOLINESS

Satan and Psychedelic Religion

(See page 3.)



Winter in the Mountains —Beulah Carr



General
Superintendent
Young

Bargaining With God

One of the startling stories in the New Testament relates to the new sense of stewardship that gripped the Early Church when the Holy Spirit came upon them in spiritual reality. The record reads: "And the multitude of them that believed were of one heart, and of one soul: and not so much as one said that ought of the things which he had was his own; but they had all things common" (Acts 4:32, John Wesley's Translation). Out of this selfless attitude a new peril arose. One couple (Ananias and Sapphira) tried to cheat on God. They sold their property and presented the proceeds to the apostles, even as others had done. But actually they withheld part of the price for themselves and posed as though they had given all. It was this pose that brought down Peter's stern rebuke. He pointed out to Ananias that they had actually lied to God. Sudden judgment and death came upon the man. Three hours later his wife tried to corroborate the deceit and a similar fate overtook her.

A mature Christian observed to the writer recently that God does not bring such swift judgment upon our deceits today. But we are not so sure. Maybe the actual funeral is not so soon or the judgment so dramatic, but surely the life of God is gone from us immediately when we cheat on Him.

Peter was careful to point out to Ananias that God had trusted them in their stewardship. The land was theirs and the proceeds

of its sale were also theirs before they gave. It was the cheating that was disallowed.

It is so easy to start an argument with God when there is an element of insincerity within us. Or perhaps we sulk in silence. We defend our bitterness and blame our insincerity on others. Even our debates are frequently over words and not concerning ideas. But our maneuvering does not outwit Him. He demands full surrender of the sinner and full commitment from the believer. He is a jealous God. Second place will not do. His full resources of life and love are available only to the man of inner sincerity and obedience. God is never a legalist in the usual sense. But we can't use Him. He gives us His best only when we give Him our all. The Psalmist's prayer is good for the twentieth century too: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way [or way of pain or grief] in me, and lead me in the way everlasting" (Psalms 139:23-24).

The testimony of millions of Americans might well be: "I live, yet not I, but alcohol or heroin or hashish or peyote or mescaline or LSD or TCP liveth in me, and the life that I now live, I live by faith in the drug I am now using."

The cult of the users of consciousness-expanding drugs, sometimes referred to as a "psychedelic religion," is an amazing phenomenon reflecting the moral and spiritual bankruptcy of modern man.

What is the basic motive underlying the use of consciousness-expanding drugs? Is it not the urge to self-transcendence, which is as old as mankind and as wide as the world?

Who is there who does not, on occasion, experience the drive to expand his conscious experience, overcome the dreariness and meaninglessness of the human situation, and break out of his encapsulated selfhood?

Does not every man want to live a richer, fuller, more satisfying life? Is there not a universal urge to find life, spelled with a capital L?

No wonder the consciousness-expanding drugs such as LSD make such a powerful appeal to fed-up, emotionally sated youth of America's material and sensate culture.

By **Paul T. Culbertson**
Pasadena, Calif.



Yes, the urge to self-transcendence is normal and universal. But that does not guarantee the *direction* that the process will take.

It can be *upward*—toward responsibility, health, maturity, true personal fulfillment, and fellowship with God through the Lord Jesus Christ. Or it can be *horizontal* on a purely humanistic level. As such, it may contribute to personality health (being better than self-centeredness), but as a relative rather than a supreme good.

But the process can also be *downward*, motivated by Satan, and result in regressive behavior, the disintegration of personality, and the loss of all those values which ultimately matter most and which will endure forever.

From the entrance of sin into the world, Satan and sinful man have conspired together to find means of self-transcendence downward. The dreary list is very old and tragically long: escape into the vivid, hallucinogenic world of drugs; the excitement of irrational mob behavior; the euphoria of compulsive sexuality; the hypnotic and hysterical fantasy induced by syncopated rhythmic patterns; and the meaningless repetitions of religious incantations.

The results are universally tragic: addiction, degeneration, irresponsibility, subhuman ecstasy, and no real freedom from a guilt-ridden past or an insecure and haunting future.

But there is a self-transcendence *upward*! It is the way of Jesus! It is the way of life and growth and freedom and release and self-fulfillment. The Apostle Paul had found it—"For to me to live is Christ." Our Lord himself declared, "He that hath the Son hath life," and, "If the Son therefore shall make you free, ye shall be free indeed."

If you have found THE WAY, share the good news not only with the "hippies," but with every person you meet. For the urge to self-transcendence is universal. □

SATAN and **PSYCHEDELIC RELIGION**

A Pilot Program in Education



• By John Nielson, President

European Nazarene Bible School

European Nazarene Bible College was founded in 1965 under the jurisdiction of General Superintendent G. B. Williamson. After preliminary investigation by Dr. O. J. Finch, it seemed both feasible and advisable to provide an international Nazarene educational program for Europe.

A suitable location was providentially found in the small town of Busingen, Germany. Busingen is wholly within the borders of Switzerland and it is under Swiss economy, yet under German political control. It is an international town of about 900 persons, adjoining Schaffhausen, Switzerland.

Classes began in January, 1966, with 12 students from six countries. Twenty-two students registered for the first full academic year of 1966-67. Currently there are 27 enrolled, including 10 from Germany, six from Finland, five from Italy, three from Holland, and one each from Denmark, Pakistan, and Indonesia. An additional five are enrolled for correspondence courses.

Three observations might be made concerning this new venture. First, ENBC is an *educational experiment*, unique in the educational system of the Church of the Nazarene. Here is an attempt

to bring together students from various nations into one community.

The language barrier has been overcome by the use of a common teaching vehicle, which is, in this case, English. All students must first



EUROPEAN Nazarene Bible College Students

know or learn English and employ it in all international situations.

Great benefits accrue to the students by this procedure.

Most of the literature of the evangelical-holiness movement is written in the English language. To attempt to establish Bible schools in each nation would be too costly and impractical at this time. The simple solution is the course that has been taken, which is to teach the students English. As a result a whole new, exciting world of biblical and theological literature is made available immediately to these students.

In addition, because they know English, our graduates will be provided with a much broader opportunity for Christian service. Instead of being limited to the churches of their national language they will have the opportunity available for preaching and evangelizing in many countries.

Second, ENBC provides a *sociological challenge*. That challenge is the blending of diverse cultures, the crossing of national barriers, all of which cause no small strain and adjustment, unless bridged by a common rallying cause. That collective cause is expressed in two areas: the common teaching vehicle, which is, as stated above, the English language, and more important, the doctrine of full salvation in Christ, expressed in scriptural terms of perfect love.

While this cultural challenge is being faced, consciously or unconsciously, a new or third culture is being produced in Europe, small indeed now, but perhaps destined in the providence of God to become a mighty force for righteousness and holiness in the years to come. Our students will no longer be citizens of one nation alone, with the same outlook that they had when they first came to ENBC. They will have an enlarged under-

standing and sympathy for the cultures and national heritages of their fellow students. They will be more sensitive to the needs of their fellowmen in all nations, especially in those countries of their immediate involvement. They will return to their own countries with the "parish" consciousness of John Wesley, a concern which embraces the whole world.

It might be added that the blending of cultures is a mood spreading throughout Europe today in many areas of human experience. It is hoped, therefore, that this "third culture" will take root in those nations where the graduates of ENBC shall minister. Our graduates will need for their own peoples, when they return to them, a patience and understanding, an emphasis similar to that which is our task to exercise with them.

Third, ENBC participates in a *theological opportunity* of rare challenge. Europe, in the thought of Rev. Jerald D. Johnson, superintendent of the Middle European District, is one of the world's most challenging and perhaps most neglected home mission fields. It is an open door to the Church of the Nazarene and the holiness movement.

The evangelical revival of the Wesleys did not penetrate very deeply into the religious life of the continent of Europe. Instead, it crossed the Atlantic Ocean with the European pioneers to America, where it flourished and made its home. However, the opportunity is now present to take that message to the Continent.

Many Europeans are hungry for the message of a personal assurance of salvation from all sin. They



Nielson

are receptive and open. The international mood of Europe sets the stage for this penetration.

Furthermore, some theological concepts are not easily understood in their biblical meanings when stated in the theological thought-forms of the Continent, which is now steeped in Roman and state-church theology. For instance, the message of entire sanctification as the moral cleansing of man's nature is not readily understood because of the centuries-old connotations surrounding the teaching of "holiness" as "sacredness."

However, through the knowledge and use of the English language our students may come to an understanding of evangelical-holiness theology. They then have the challenging opportunity to take this Gospel of full salvation in Christ to their own people in their national languages.

Here is a grand opportunity for our students to recast holiness theology and experience in their scriptural meanings for the multitudes of Europe in the many languages of Europe. The new wine must be put into new bottles. Holiness, therefore, can be seen to mean for Europeans in our time, as it does in the Scriptures, moral cleansing, perfect love, and the indwelling presence of the Holy Spirit.

The hunger for scriptural holiness as an experience is evident. The opportunity to preach it is present. The people who are searching for this truth are found everywhere on the Continent (our students from Finland and the new church in Holland being examples).

Hence, it would seem this international school is a providential answer to the challenge presented to the Church of the Nazarene in Europe. □

Completeness in Christ

E STANLEY JONES tells of listening to William E. Hocking, the Harvard philosopher, at a conference in Jerusalem. What interested Dr. Jones most about the lecture was the statement: "Man brings himself up to a certain place and then finds he hasn't the resources to complete himself. He must be completed from without, by something beyond himself." Dr. Hocking did not name that "something" that could complete man.

Though Dr. Hocking does not suggest what completes man, the Apostle Paul does in Colossians 2: 9-10 when he says that in Jesus Christ dwells all the fullness of the Godhead bodily, "and ye are complete in him."

In the recent past, while in revival services with Rev. Bill Fisher, we witnessed the conversion and sanctification of Mary Heverling, which aptly illustrates what Dr. Hocking and the Apostle Paul both said.

Mary had stated four reasons why she could never become a real Christian. She listed them in this order: "Number one, I am a Catholic, and all my people are Catholics; number two, I can't 'kick' the cigarette habit; number three, I use bad language and can't quit [she worked at the air force base among military men]; and fourth, I'll never go to the altar and cry and boohoo like I've seen others do. For these four reasons I'll never

be a Christian."

By appointment, Mr. Fisher and I called in the Heverling home on Saturday afternoon, talked with Mary, had prayer, and left.

Sunday morning at the close of Brother Fisher's message a number of seekers responded to the invitation. One of the first ones was Mary, who was crying in her hands before she reached the aisle on her way to the altar. The Lord wrought a miracle in Mary's heart, for she was marvelously and happily changed. That evening she was sanctified wholly.

Monday, about the time Mary arrived home from work, I phoned and asked her how she had gotten along her first day as a Christian. She said, "O Rev. Hines, just wonderful! I swore only twice all day, and I asked the Lord to forgive me for that, and He did."

All the barriers that had kept her from being a Christian began to fade. She has not smoked a cigarette from that day until now. She has learned a refreshingly new vocabulary, and she cries when she testifies. When Mary joined the church two Sundays later, she had five friends present to see her unite with the church.

The change in Mary's habits and attitude at her work was so obvious that the major, her superior, remarked that he had noted that she had quit using bad language, that she did not smoke anymore, and expected the next news about her would probably be that she had joined the church. Mary replied, "I just did that last Sunday."

Having formed this relationship by faith with Jesus Christ that saved her from her sins and sanctified her wholly, Mary has now become one of the most radiant and integrated persons I have met. In her public testimony she lays great emphasis on the important part sanctification has played in living a victorious Christian life. This relationship with Jesus Christ has furnished the needed resources for her completeness, which Dr. Hocking suggested must come from without.

In Titus 3:4-6, Paul describes these resources that come from "without and beyond man" for his completeness when he writes: "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."



To Pray Until...

The wall of convenience keeps many from effective prayer

It is just too easy to give up, to feel, I'll just let that go. I can say, "It is really up to the Lord," then do nothing more.

Certainly there is a submissive spirit that knows salvation is of the Lord, that miracles are not made by human hands. Yes, I know this . . . but do I have *enough* to finish the job God has called me to do?

Is my *heart submission*, my contentedness with the results, my easy spirit when revival does not come, when souls are not saved, when hearts seem unmoved, when frustration is high—is this submission, or is it *heart indifference*?

Dr. Eric Fromm says that love cannot give till it hurts, and love will hurt if it cannot give. If I am really involved, if I really yearn for souls—for spiritual improvement—souls will be saved, or I will hurt, desperately hurt.

Isn't this why "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing"? He just couldn't bear—his heart hurt too much—to be without "sheaves."

Horatius Bonar, in *Words to the Winner of Souls*, said: "When we can rest satisfied with using the means for saving souls without seeing them really saved, or we ourselves broken-hearted by it, and at the same time quietly talk of leaving the event to God's disposal, we make use of a truth to cover and excuse a falsehood; for our ability to leave the matter thus is not, as we imagine, the result of heart submission to God, but of heart indifference to the salvation of the souls we deal with. No, truly, if the heart is set on such an end, it must gain that end, or break in losing it."

Let those who have really tried, really

prayed, faithfully witnessed, earnestly believed, desperately agonized, and quietly wept discuss this statement of Dr. Bonar, and let us who have done any less print it on our hearts—and let it stay there!

It is also true in prayer. The wall of convenience keeps many from effective prayer. Yet the Scripture abounds in exhortations, in examples of praying through—through the wall of convenience, through the wall of distractions, through the wall of physical weariness, through the wall of demanding jobs, important as they are!

And through the wall of trifles. I honestly believe that the devil is enthusiastically interested in these walls, and laughs a merry laugh at the Christian soldier who gives up his "guard duty" of prayer, and runs so quickly to warmer and more comfortable quarters.

We are not heard by our much speaking, not by beating our flesh in sacrifice; but the mystery of prayer, perhaps like the mystery of godliness, is a full dedication—a dedication that will not turn, will not falter, but will tarry, hold, and labor.

In his book, *The Plague*, Camus tells in depth of the pressing, the self-forgetfulness, the fear, the extra effort many made to fight the spreading misery. It is fiction.

The plague of sin is no fiction—it is real as life, as stern as hell, as fearful as death. To stem the tide, to catch some from it, will take pressing—not coasting, but pressing—pressing in prayer, pressing in searching, in loving, in giving; pressing until some are won, prayers are answered—or our hearts are broken—and then we'll press, again! □

Pen Points

Laughter

LAUGHTER is the best medicine. It is available free to every person even before the valid date of Medicare. It heals little wounds, smooths the complexion, provides a beauty treatment for the soul as well as the face, and is non-allergenic.

Laughter shared is a rich ingredient in courtship. It is a prime furnishing in the housekeeping of marriage and is the finest music of the home. It is available in hi-fi or stereo for every household, and new records can be made without cost. It is so beautiful as to make children eager to come home from school and so lasting as to draw husbands home from the job at the earliest possible hour.

Laughter is the flowering of love, the expression of mutual interest, and the ornament which gives beauty to otherwise plain voices.

Laughter is the language understood when tongues are foreign. It communicates across otherwise impassable barriers and provides fellowship even between strangers. The person who is capable of gracious, modest laughter is sought after as good company.

Laughter, however, cannot be hypocritical. Only the person who sees life with eyes of eager interest and wholesome humor is capable of genuine laughter.

Try a little more laughter. It not only makes life more interesting, but also makes it last longer and seem shorter.

MILO ARNOLD
Colorado Springs

Jet Power

A few days ago I watched a big jet plane take off from the Calgary airport. There was nothing about the idling plane to indicate its great power. The propeller plane which had taken off a few minutes earlier looked powerful with its huge propellers spinning. But the jet plane had nothing to show its power.

"What on earth makes it fly?" I asked aloud.

I couldn't see what made it fly even as I watched it speed down the runway and rise into the air. But it had power, power in abundance.

My brother, who had boarded the plane, would be home in Toronto, nearly 2,000 miles away, before we had time to drive in through Calgary and out to our home, 180 miles. He would reach home before we did.

People may be like that plane. Those who are the greatest powers for God do not always show evidence of their power to the beholder.

Bill is a quiet, self-effacing man. He appears very ordinary.

But Bill is a power for God. There is a radiance which attracts others to the living Christ. Attendance at church has built up greatly because Bill is a living power for God. It is not a showy kind of power. But it is a power that lifts one's thoughts and turns one's heart to heavenly things.

Each one of us can be powerful for God. We can all serve Him, whether young or old. We cannot all be astronauts, roaring into orbit and famous for our exploits.

Our power may not be obvious to the onlooker like that of a propeller plane. But we can all be powers for God.

Frequently the greater power is the hidden power, jet power. The power that we can all have is the power of the Spirit-filled life. It is not flashy, external power; but it is power that can be used abundantly of God.

The jet plane must be controlled, yielded to the pilot's skill, and its tanks must be filled with fuel. We watched the big plane being fueled up by two huge tankers. Then we saw the pilot and crew members climb up the steps and go into the plane before the doors were closed.

To be a power for God the Christian must be yielded to God and filled with His Spirit—not partially, but wholly.

The service we render will vary with our nature, our talents, and our place in God's plan. But for each of us, He has a place of service, a corner to fill which we are best qualified to fill. And the time to begin filling that place, to begin being a power for God, is now.

"Be strong in the Lord, and in the power of his might" (Ephesians 6:10).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2). □

It was a beautiful day, the sea oily-smooth, the sun August-hot, and the fisherman's 20-hour day almost over. Then we saw it coming.

It was only a little boat and so far at sea that we knew the people were lost.

Like the sound of a bee in a blossom or a mosquito on a still night this little outboard came humming across the vast expanse of the North Atlantic Ocean, headed for Europe just as fast as it could go.

We were a commercial fishing vessel towing nets over 20 miles from shore.

We climbed into the lower rigging, and waving them over, asked where they were going. Without compass or chart, they innocently thought they were headed for Atlantic City, N.J.

We took them on board, their little boat in tow, and headed to port. They settled to a good dinner by our ship's cook, rest, and relaxation, while "one who knew the way" took them home.

Being lost is no problem, but having no savior is a serious one. After all, our guests that night never did know which way they were going, but they knew they had a savior who did.

We live as lost people. Flying in the air we seldom know where we are, but trust the pilot who does. It's quite safe to be lost as long as we have a savior to ride with or follow.

Many times, out at sea, the fog has successfully launched its silent attack and smothered us in its sightless world. It is a world of hallucinations, fear, and sudden interruptions—where sea and sky blend into one and even the sea birds seem out of place.

In times like these the little boats, without navigation equipment, form a miniature convoy around a larger vessel whose captain knows the way.

Unconcerned with drift, variation, deviation, time, or position, they tag along in perfect safety. Continually lost, yet they are safe following a savior.

The rich young ruler wanted to know the way. Jesus said, "Up anchor" (sell the things that are holding you) "and follow Me."

But he wanted to do it himself. You see, Jesus knows that we humans lack the navigational equipment to locate ourselves and set a course. He says, "Don't try to find yourself; just follow Me."

The little boats tag along until they are safe inside the harbor and can see their home dock. Then they speed on by, wave, and shout out, "Thanks, Skipper!"

You know what I'm going to say when the mist has rolled away and I can see the throne, streets of gold, and walls of jasper? When I steam through those gates of pearl, I'll pull alongside and shout, "Thanks, Skipper!" and He'll know what this lost fisherman means. □

PHOTO BY DAN L. QUICK



Thanks, Skipper!

Editorially Speaking

• By W. T. PURKISER

Control: External or Internal?

There is little doubt that the external controls of conduct in today's world are losing their force. Commonly accepted standards of morality are being rapidly eroded, and in some segments of society are practically nonexistent.

Signs of this fact are many. The spread of the beatnik-hippie revolt among late adolescents and young adults, growing acceptance of lawlessness, the substitution of desire for discipline in the home—these are only random bits of evidence that external sanctions are rapidly losing their hold.

We are coming again to the kind of times of which it was said, "Every man did that which was right in his own eyes." The effect now, as then, is chaos.

But what is more important than breast-beating and bemoaning the realities of our day is to see the need for developing strong internal controls to replace dissolving external requirements.

When the external disciplines of life are ineffective, they must be replaced by internal disciplines or human existence vaporizes into sheer futility.

This is because life must have direction and purpose if it is to have meaning. All too many people live like Alice in Wonderland when she asked the Cheshire Cat, "Would you tell me, please, which way I should go from here?"

"That depends a good deal on where you want to get to," answered the cat.

"I don't much care where," said Alice.

"Then it doesn't matter which way you go," replied the cat.

When life lacks direction it loses meaning. It drifts, and whatever drifts goes downward.

So when the direction of life is no longer dictated from without, it must be determined from within. Unless a person has convictions, ideals, and strong purposes, he becomes like the lady who met a friend at the door of their psychiatrist's office. "Hello," she said, "are you coming or going?"

"If I knew that," was the grim reply, "I wouldn't be here!"

BUT THIS SITUATION is not altogether loss. True human dignity, being a real person, means capacity to choose and pursue self-chosen ideals.

The man who doesn't steal simply because there is a policeman on the corner is not really an honest man.

The girl who refrains from immorality only because of fear of the consequences is not really a moral person.

When the policeman is not present, or the "pill" or some other sophisticated device removes the fear, then such people have no safeguards whatsoever.

The same principle is true in matters of Christian conduct. People whose lives are governed solely by "what people think" or by external rules of thumb are not really godly at all, although their behavior may be beyond reproach as far as the eye can see.

Religion is more than "what one does with his solitariness." But what a person is or does when he is alone, or where no one knows him, is a pretty good indication of what he really is.

Herein lies the entire difference between law and grace. Law operates from without. Grace works from within.

The purpose of law is to control destructive desires and tendencies. Paul wrote, "... the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners..." (I Timothy 1:9).

For this reason, legalism can never be a sound basis for a truly Christian life. Christ's strongest condemnation was not poured out on the publicans but on the Pharisees. And as Elton Trueblood has observed, "One of the ironies of history is that the Christian religion has produced so many examples of the very thing Jesus so strongly opposed."

But it is "religion" that produces hypocrisy, not the salvation that is in Christ Jesus. Salvation makes the heart sound in the confidence that it is out of the heart that the issues of life proceed.

The late Henry Van Dyke put it clearly and in memorable rhyme:

*Four things a man must learn to do
If he would make his record true:
To think without confusion clearly,
To love his fellow man sincerely,
To act from honest motives purely,
To trust in God and heaven securely.*

If we should have learned anything at all from the Sermon on the Mount, it is that both sin and righteousness depend upon the deep-lying motive

or intent behind the deed or life. The angry, hate-filled man is a murderer. The lustful, evil-purposed man is an adulterer.

On the other side of the coin, the righteousness of the Pharisee is a fraud. External religion may be better than none, but it is still not good enough to stand before the God who looks on the heart.

So while the external controls of life are losing their effectiveness, we need not surrender to the drift. We may and must substitute internal controls and dedicate our lives to the pursuit of the highest and finest. Only so can our lives have purpose and meaning and be truly Christian. □

The Rediscovery of the Class Meeting

Something very significant has been happening in Protestant Christianity in the recent past. It has come without fanfare or publicity, without organization or promotion.

It is the rediscovery, in one form or another, of what used to be known as the "class meeting."

Very early in John Wesley's work, the "societies," as they were called, or congregations, were divided into "classes" of about 12 persons each. The first reference to the classes is found in Mr. Wesley's *Journal* for February, 1742, describing his work at Bristol. A month later classes in the London "society" were provided, "to come to a sure and thorough knowledge of each person."

The class meeting as a Methodist institution flourished for many years. It served some purposes that were essential only to the early days. But it became the basis of close fellowship and mutual support for those who shared in it faithfully.

The "classes" were not without their problems and some opposition even in Mr. Wesley's day, as the record makes clear. Yet early Methodism undoubtedly owes much of its spiritual vitality to the "church within the church" that was the class meeting.

It is with somewhat different emphasis but with equal promise that the small group meeting is being rediscovered in our days. It is a timely and promising development.

Part of the need for such small and close-knit groups is the tendency of large congregations to become impersonal. The individual is lost in the mass. The members do not really know each other. People tend to become statistics.

Even a small church may suffer from something of the same impersonality. People sit in straight rows looking at the preacher and the backs of

each others' heads. Apart from the testimony meeting, they listen and perhaps worship, but often daydream.

Many go to church today like a man who would wear a raincoat, hip boots, and a sou'wester hat into a shower. They come out just as dry as they go in. They are all buttoned-up, so to speak, imprisoned within themselves.

THE SMALL GROUP within the church is not a social club. It is not a clique, nor a circle of spiritual superiority. It is a group of like-minded Christians who meet for Bible study, prayer, and the mutual support and strengthening that comes from complete openness to the Spirit of God and to each other.

It is a virtual contradiction in terms to talk about "organizing" such fellowship. Groups are most effective when they gravitate together around a smaller core of sensitive and openhearted people.

Just as the most effective groups are not organized, so they are not static. Their membership changes as others come in and some drop out. If they grow much larger than 12 or 15, they divide like the living cells of a body.

The values of such circles as these can be enormous. Many learn to pray effectively for the first time. Others learn to study the Bible to find in it personal guidance for their own lives. Sharing with each other the joys and sorrows, victories and defeats of daily life proves to be a source of strength to all who take part.

A by-product by no means unimportant is the effectiveness of the small group in winning those outside the church. Many who would never darken the door of a house of worship will respond with eagerness to an invitation to meet with an informal group for Bible study and prayer. The result is that a net is woven about them, and they meet the Lord through the witness and sharing of those who love Him and each other.

There is a great deal of loneliness in the impersonal masses of people who live in our cities and larger towns today. "The lonely crowd" is a familiar fact. But we are not meant to live alone. It was not good in the Garden of Eden that man should be alone, and it is not good now. For many who have no other circle of fellowship, the small Christian group can be the answer.

We still must not think in terms of structure and organization. But those who are concerned about the abstract emptiness of so much of modern Christian profession might well make it a matter of prayer.

We may ask the Lord to lead us to just the right people, the right place, and the right plan in order that He who builds His Church may build also through us "the church within the church." □

Those who trust Him wholly find Him wholly true.

All Things to Both Men

WHILE MOST graduates of Nazarene Theological Seminary have entered some form of the ministry, mostly as pastors, as students they represented a variety of religious and educational backgrounds. Watching this year's 252 students pass each other in the halls, or file into chapel, you see both recent college graduates and mature men with years of ministry behind them.

Take for instance John Nielson, who holds a master's degree in religion as well as the distinction of being the first son of an alumnus to enter the seminary, and Kelly Scott, old enough to be John's father, who was for nearly 30 years a Methodist pastor in the South and Southwest.

John was born in 1943 in Waterville, Vt., the son of John and Marguerite (Mann) Nielson. His father was a Nazarene pastor like his father before him. Three of John's uncles are Nazarene ministers.

With this background, his call to the ministry might seem logical. "I think all of the influences of growing up in the parsonage led to it," Nielson said. "If you grow up in a parsonage and see half of what goes on and still feel you can preach, that's half a call right there."

His father is now director of European Nazarene Bible College in Busingen, Germany. (See page 4.)

"I think I assumed it [a call to the ministry] for years, but because of other pressures didn't say much about it." Nielson recalled frequent comments during his childhood such as: "Well, little Johnny is going to follow in his father's footsteps and his grandfather's footsteps." Not that I'm ashamed to do that, but that's not a reason to be a minister.

"I never said much about it even while I was in college," Nielson said. "I majored in religion, figuring that if a call didn't crystallize I would teach on the college level."

While at ENC, in addition to majoring in religion and minoring in philosophy, Nielson sang in the quartet for four years and during the last year did the preaching and pledgeraising for the college. He held other offices and won several awards, among which was the first annual Nielson sermon award on expository preaching.

The year following his graduation he stayed at ENC to study for a master's degree and pastored a home mission church in Wells River, Vt., a three-hour drive from the Wollaston, Mass., campus. After finishing at ENC, he spent the summer in Europe traveling with his father and preaching in European Nazarene churches. He later served as pastor of the American congregation in Frankfurt, Germany, taught in the new European Nazarene school for two weeks, and even directed a German-speaking choir in the presentation of a Christmas cantata. The choral group cut a record just before Nielson returned to the United States.

Two months after his return he was married to Janice Williams, whose father and grandfather are also Nazarene ministers.

Kelly Scott was born in 1917, the fifth among seven sons of a Prattville, Ala., family. His father, who manufactured cotton gins, died while Scott was still young.

After graduating from high school, he attended Birmingham Southern College, and had at that time already felt a call to preach. His family had not encouraged him directly to go into the ministry, yet when he an-

nounced his plans his mother confided that she and her husband had prayed for this to happen when Kelly was born.

His mother had no funds to send him to college, yet he was graduated in 1937 with a B.A. degree from Huntingdon College in Montgomery, Ala.

"When I got through I was in debt so much I couldn't go to seminary. Then I was married a year or so after I was out of college."

While his early ministry was successful, he was later to come into contact with a new dimension of Christian experience.

"I was in the ministry three or four years before I ever heard a sermon on entire sanctification," Scott said. "There were people saved during those three or four years, but the Lord began to deal with me and said, 'You need a deeper work of grace, a work of power and a passion for souls, and an entire surrender of your life.'"

In 1947, Scott was asked to direct the music during a revival meeting in which the evangelist preached on entire sanctification all during the week. "No one asked me to go to the altar during this revival, although I was hungry."

Later he was invited to go to a

John Nielson



PHOTO BY ELDEN RAWLINGS

Kelly Scott



National Holiness Association camp meeting in Indian Springs, Ga. "I knew what I needed, and what I wanted, and so in the very first service the Lord gloriously filled my soul with His presence and power and glory, and I was sanctified. If I have done any good in the ministry it is because of the Holy Spirit's directing my life."

He continued to pastor in Methodist churches in Alabama, but because of his older son's asthmatic condition, he moved to El Paso, Tex., and then on to Las Vegas, N.M.

"I had never given up the idea of going to the seminary, although I was effective in the ministry, but I had never thought about going to the Nazarene seminary until about two years before I came in 1965."

During a vacation he attended a Nazarene service in Lubbock, Tex. Rev. Milton Poole was preaching his farewell sermon before moving to a

spring to take the comprehensive examinations prior to the spring commencement exercises.

Scott would like to return to the Southwest. "I have so many people down there that I'm interested in who have been saved and sanctified in my ministry, and I want to keep in touch with them and encourage them in the Christian faith."

John Nielson and Kelly Scott represent divergent interests, created by their different ages, family and educational backgrounds, geographical locations. Hence their reactions to the seminary would be expected to be different.

Nielson, who has had some experience in graduate study, observed: "Some people told me that coming to the seminary was illogical in that I will get a bachelor's degree in two more years. A master's degree academically is a higher degree if you are moving toward a doctorate. If I had spent two more years somewhere else I could have had most of my work done toward a doctorate.

"My reason for coming here, in a sense, is not primarily academic. Papers and book reports don't thrill me, but rather the practical experience involved. I thought it would be important to my future ministry to be around Kansas City to get a deeper understanding of the church. This is a factor, as well as the academic."

Scott's reaction to the seminary was that it is doctrinally strong and intellectually stimulating. "I knew there would be a degree of scholarly work expected," he said, "and that the professors would be scholarly and learned men, but I didn't realize the depth of their devotion and their reading. I thought maybe they would lean more, perhaps too much, to simple teaching, rather than getting down to the depth of the studies.

"We have some devout scholars. They are not afraid to go into critical liberal problems that exist, and to show us both sides. We ought to be aware of that. Many of the people we will be preaching to have come up in secular colleges and state schools. We have to know the problems to combat them. I think they are right in teaching both sides, both the liberal and the conservative. I have attended both the Baptist and Methodist seminaries here, and I think this compares very favorably with these two."

While the seminary studies have impressed these two differently, the institution has continued to hold their respect. In addition, it is meeting their intellectual needs and is challenging their spiritual devotion, as they hunt for ways to be more effective in Kingdom service. □

HERALD OF HOLINESS

District Subscription Standings

Year ending 1967

District	Subscription In Force	Percent Of Quota Reached	Percent Increase
Group 1			
1. Illinois	5,401	148	-12
2. Michigan	3,054	83	15
3. Central Ohio	5,088	82	2
4. Southwestern Ohio	3,045	74	— ^a
5. Akron	3,808	72	12
6. Florida	3,263	68	3
7. Northeastern Indiana	3,143	68	—
8. West Virginia	2,992	64	6
9. Eastern Michigan	2,311	61	7
10. Oregon Pacific	2,294	60	14
11. Alabama	1,886	53	4
12. Southern California	3,075	49	-7
13. Tennessee	1,715	46	-4
14. Los Angeles	2,255	46	-9
Group 2			
1. Northwestern Ohio	2,633	102	-1
2. Iowa	2,518	95	—
3. Northern California	2,434	91	—
4. Kansas	2,830	83	-4
5. Northwest Oklahoma	2,214	73	-24
6. Southwest Indiana	2,480	72	10
7. Pittsburgh	2,499	72	-7
8. Chicago Central	2,106	71	13
9. Missouri	2,241	70	18
10. Kansas City	1,692	66	4
11. Northwest	1,909	66	2
12. Idaho-Oregon	1,733	64	13
13. Colorado	1,813	61	-1
14. Kentucky	1,551	56	5
15. Washington Pacific	1,578	55	11
16. West Texas	1,680	54	-6
17. Indianapolis	1,735	54	-2
18. Georgia	1,263	47	-14
Group 3			
1. Philadelphia	2,726	116	24
2. South Carolina	1,785	96	-3
3. New England	1,857	93	-17
4. Washington	2,164	91	13
5. Northwestern Illinois	1,996	91	-3
6. Albany	1,598	91	4
7. Joplin	1,764	85	13
8. Northwest Indiana	1,926	79	—
9. Arizona	1,573	77	15
10. Central California	1,820	75	-8
11. Northeast Oklahoma	1,205	73	8
12. Eastern Kentucky	1,673	72	-4
13. Virginia	1,336	71	-15
14. Southeast Oklahoma	1,060	70	31
15. Sacramento	1,483	70	-9
16. San Antonio	1,104	63	4
17. North Arkansas	1,010	62	17
18. Canada West	993	62	2
19. Houston	1,170	62	11
20. North Carolina	880	54	-8
21. East Tennessee	1,173	54	-3
22. South Arkansas	952	50	-2
23. Dallas	1,193	49	-2
24. Southwest Oklahoma	945	41	-1
Group 4			
1. Minnesota	1,256	122	7
2. Nebraska	1,121	113	-24
3. New York	957	89	39
4. Wisconsin	848	85	-7
5. Louisiana	1,004	75	4
6. Canada Central	829	73	-2
7. Rocky Mountain	642	71	3
8. Maine	837	64	10
9. Mississippi	721	53	1
10. New Mexico	742	52	-6
Group 5			
1. North Dakota	771	138	-4
2. Nevada-Utah	342	90	1
3. South Dakota	246	82	-14
4. Alaska	206	80	-31
5. Hawaii	200	70	-2
6. Canada Atlantic	290	62	4
7. Canada Pacific	193	53	-5

^a—same as previous year.

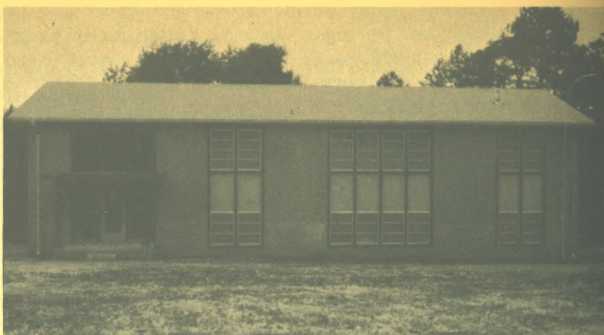
Seminary Sunday February 11

new pastorate. Scott heard the singing and testimonies. "The Lord said to me, 'Now this is your place. You've been frustrated a long time.' It was a bombshell to me."

He had 20 years' credit in the ministerial pension fund, as well as his wife and three children to consider. He was serving a congregation which paid \$7,500 a year, and was seeing spiritual progress. However, the idea of seminary still haunted him. At the annual regional conference Scott discovered he was to be assigned to another church, but rather than accepting a reassignment, he asked for a year's sabbatical leave to study.

The family, which includes a daughter now 18, and two sons, 16 and 10, had no savings to draw on. The church, however, gave their pastor an \$800 love offering before leaving New Mexico, and the Scotts moved to Kansas City. After a year in Kansas City, Scott transferred his membership and elder's credentials to the Church of the Nazarene.

He has since assumed a Nazarene pastorate at Bonner Springs, Kans., a short distance from Kansas City. Scott had originally planned to stay only one year at the seminary. The time stretched into two years. "Now I guess I will get my degree," he said recently during his third year at NTS. He plans to take a church and complete the remaining six hours of course work by directed study, and will return to the seminary in the



TWO SOUTH CAROLINA churches were dedicated recently by Dr. V. H. Lewis, general superintendent. The Cayce, S.C., church (left) is pastored by Rev. M. D. Cline, and the West Columbia (S.C.) Central Church is pastored by Rev. Harold M. Liner. Dr. Otto Stucki, superintendent of the South Carolina District, assisted in both services.

Of People and Places . . .

SMELLING LIKE A ROSE

SUNDAY MORNING, December 17, while much of Abilene, Tex., was resting up from a harrowing Saturday in which they watched their Cooper High School team lose the state championship, 20-19, the coach, Merrill Green, was preparing his Sunday school lesson and planning the church Christmas cantata which would be presented that night at the First Church of the Nazarene.

Green had directed his football players from a district championship (December 20 *Herald*) through three more victories to the Texas state finals, only to lose when his team failed to score from six inches out on the final play of the game.

Though there has been much conjecture over whether the last play was successful, Green, who also had much to do with the establishment of the Fellowship of Christian Athletes in Abilene, passed up a chance with a sympathetic press to be critical of the game's officiating.

As a result, Abilene hummed with appreciation for Green, and an assistant coach admitted: "I have never

been privileged to work with a better man." □

IT WAS ABOUT 2 p.m., December 9, when Rev. C. M. Scott, a Nazarene pastor in Evansville, Ind., swung into the parking lot of North Park Shopping Center. A helicopter delivering Santa Claus hovered overhead. As the crowd of children and their parents waited below, the rotor blade struck a high-voltage electric line, and the helicopter plunged like a wounded bird to the asphalt pavement below. A battery from the helicopter crashed through the windshield of a parked car. A policeman holding back the dazed crowd granted Pastor Scott permission to pray for the two passengers, both of whom were later pronounced dead. □

FROM A TOTAL of 40 organized churches in Guatemala, 24 pastors were cited by Dr. Samuel Young, general superintendent, for their advances in evangelistic outreach during the recently completed assembly year. The district noted a 12 percent increase with a net gain of nearly 300 members.

"There are many encouraging signs of revival and spiritual awakening,"

said Rev. James Hudson, superintendent of the Guatemala-El Salvador District. Plans have been laid there to harness the zeal among evangelical churches, which will be climaxed by a Billy Graham crusade in Guatemala City.

Among Nazarenes who will be speaking this year in Guatemala are Dr. Edward Lawlor, executive secretary of the Department of Evangelism; Dr. Mary Scott, executive secretary of the NWMS; and Helen Temple, *Other Sheep* office editor. □

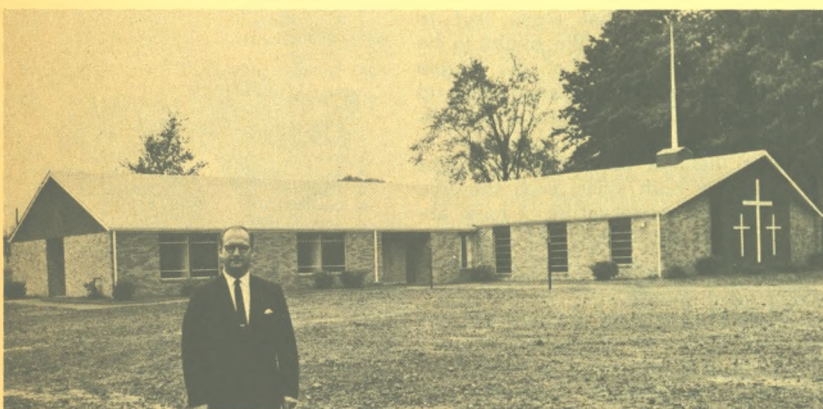
MRS. NANCY (Mom) Bost, mother of Mrs. John Stockton, wife of the general treasurer, and Mrs. Lawrence Crawford, celebrated her ninety-eighth birthday December 18 in Greenville, Tex. Members of the family and several friends were present for the occasion. □

ROBERT KEN WOO, labeled the 200 millionth American, born November 20 in Atlanta, Ga., is now a member of a Nazarene Cradle Roll. Mrs. Polly Stephens, Cradle Roll supervisor at the nearby Decatur church, called on the family, and was permitted to enroll not only Robert, but also his 18-month-old sister. □

A NEW \$250,000 headquarters and warehouse for the Medical Assistance Programs, Inc., in Wheaton, Ill., is under construction. J. Raymond Knighton, a member of Chicago First Church, is executive secretary of MAP, which serves missionary hospitals, physicians, and dentists worldwide. □

REV. CHARLES F. Cranswell has been elected president of the East Hillsboro County, Fla., ministerial association. □

NOEL WRIGHT, a senior at Olivet Nazarene College, has been elected president of the Midwest Youth for Christ. Wright, who is 21, is believed to be the youngest president to serve



A NEW NILES (Ohio) First Church was dedicated in a service where Rev. C. D. Taylor, superintendent of the Akron District, preached. The building encloses 10 Sunday school rooms and a 40-by-60-foot carpeted sanctuary. The pastor, pictured above, is Rev. Noah Sullivan.

in more than 15 years. His parents are Mr. and Mrs. Carl Wright, Ogden, Ill. □

PART OF THE success of the 1967 Thanksgiving Offering must be attributed to the enthusiasm of 17-year-old Walter Davis Boyd. According to his pastor, Rev. Charles Johnson, of the Meridian (Miss.) Fitkin Memorial Church, Walter passed out Thanksgiving Offering envelopes and in the process raised \$100. This helped bring the church total to \$300 for the annual offering. □



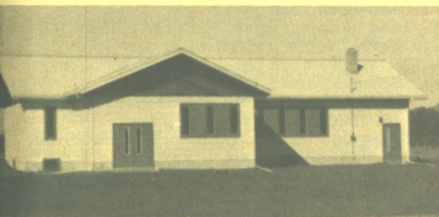
Boyd

DR. ORVILLE Jenkins, executive secretary of the Department of Home Missions, was present with Rev. Robert Woods, Canada Atlantic district superintendent, for the organization of a new church in Bay Roberts, Newfoundland, Canada. Rev. David Feltham was appointed pastor. □

DAVID H. JONES, son of Mr. and Mrs. C. H. Jones of Kansas City, Mo., received the doctor of philosophy degree in biochemistry from Cornell University, Ithaca, N.Y., and has been granted a two-year postdoctoral fellowship at the University of California at Los Angeles. He received his bachelor's degree in chemistry from Bethany Nazarene College. His mother is Mrs. Elizabeth Jones, children's editor and writer for the Department of Church Schools. □

DR. RAY HANCE, superintendent of the Kansas District, preached recently following the completion of a face-lifting project on the church at Hoisington, Kans. The pastor is Rev. Ralph E. Shafer. □

DR. LESLIE PARROTT, pastor at Portland (Ore.) First Church, served as special speaker at a 30-church interdenominational crusade held in Astoria, Ore. □



REV. R. J. CLACK, superintendent of the Wisconsin District, preached the dedicatory sermon recently at the Mattoon, Wis., church. The new building, constructed at a cost of \$33,000, doubles the capacity of the former church. Pastor is Rev. James O. Thornton.



FACILITIES at Portland (Ind.) First Church, including the completed sanctuary and education unit and a new parsonage, were dedicated in a service which attracted a record attendance of 337. Dr. Paul Updike, superintendent of the Northeastern Indiana District, preached the dedicatory sermon. Rev. Frank A. Noel, Jr., is pastor.

AN EVANGELIST and a high school coach have been added to the staff of Mid-America Nazarene College in Olathe, Kans. Rev. George Gardner, an evangelist for two years, and before that a pastor in Arizona and California, joined the Mid-America staff December 1 as director of finance. Elmer (Bud) Harbin, coach and physical education instructor at Fox (Mo.) High School, will serve the college as head of physical education. He is Sunday school superintendent of St. Louis Lemay Church. □

REV. AND MRS. C. C. Russell, San Antonio, Tex., observed their fiftieth wedding anniversary December 30. Mr. Russell is the associate pastor at San Antonio (Tex.) Houston Terrace Church. □

MR. AND MRS. Albert P. McClung, Dallas, Tex., celebrated their sixtieth wedding anniversary December 26. □

OFFICIALS at Canadian Nazarene College, Winnipeg, Manitoba, have announced the foreclosure of college property owned in Red Deer, Alberta, following almost a year of defaulting

on mortgage payments by the Warner Holdings, Ltd., a Calgary, Alberta, firm. The property will be resold, according to Dr. Arnold Airhart, president. □

TEN Pasadena College seniors have been selected for the 1968 edition of *Who's Who Among Students in American Universities and Colleges*, according to Dr. James H. Jackson, dean of students.

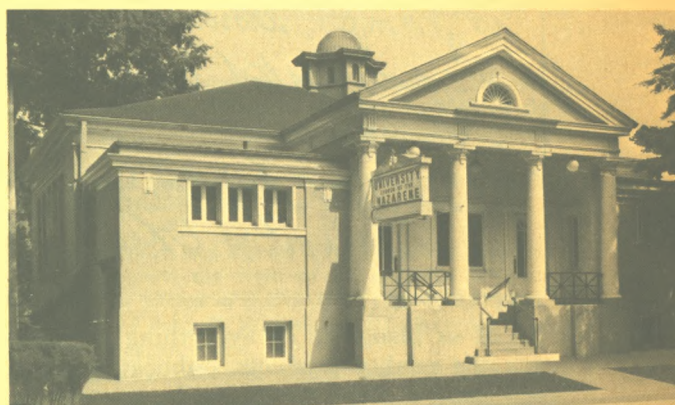
They are:

Ken Akey, Joy E. Atteberry, Clifford Frey, Sharon Gunstream, David Earle Peale, Ron Ponsford, Carol Allison Hodge, A. Donald Schutt, Janine Joy Anderson Stone, and David R. Zachary. □

MRS. PAUL K. Tyler, who with her husband, who lives in Vicenza, Italy, was recently cited with her fifth "civil service outstanding performance" award as a result of her work as secretary for the commander of the Southern European Task Force of the U.S. Army. The former Victoria McKay is the daughter of Rev. and Mrs. C. K. McKay, Hernando, Fla. □



Mrs. Tyler



GENERAL SUPERINTENDENT George Coulter preached and Dr. E. W. Martin officiated at the dedication of the Ann Arbor (Mich.) University Church. The \$55,000 building is on the edge of the University of Michigan campus. Rev. Robert W. Helfrich is pastor.

TWO NAZARENE colleges received grants from the Sears-Roebuck Foundation which contributed \$1 million to 46 privately supported colleges. Pasadena College received \$7,600, and Olivet Nazarene College \$1,200. □

ANNOUNCEMENT
of Gerald D. Oliver, Springfield (Ill.) First Church Sunday school superintendent, as Illinois District "superintendent of the year" was made recently by Dr. L. S. Oliver, district superintendent.



Oliver □

MISS JANIS Ishikawa, a Hawaiian student at Pasadena College, placed second recently in Junior Women's Expository Speaking at the Western Speech Association tournament. □

VITAL STATISTICS

DEATHS

REV. EARL E. STEVENS, 82, died Nov. 25 at Menomonee, Wis. Funeral services were conducted by Rev. Floyd Pounds and Rev. S. Portor. Surviving are his wife, Alma, one son, two grandchildren, and three great-grandchildren.

ANNOUNCEMENTS

BIRTHS

—to Ron and Jamelyn (Lisk) Beeson of Plattsmouth, Neb., a daughter, Michelle Dawn, Dec. 5.

MARRIAGES

Miss Linda Diane Hertenstein and Clyde P. Fisher, Jr., in Santa Monica, Calif., Dec. 9.
Miss Catherine Lou Bish and Warren J. Hazel at Honolulu, Hawaii, Dec. 4.

PRAYER REQUESTS

—by a blind Nazarene in Canada that God will comfort in the loss of his wife.
—by a lady in Ohio for her husband, who has been ill two years, and for her two sons in the service.

DIRECTORY

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

Hardy C. Powers

District Assembly Schedule—Spring, 1968
Northwest April 24-25
Idaho-Oregon May 2-3
Central California May 8-9
Abilene May 15-16
Canada West May 30-31

G. B. Williamson

District Assembly Schedule—Spring, 1968
Sacramento April 24-25
Washington Pacific May 1-2
Mississippi May 8-9
Nevada-Utah May 23-24
Rocky Mountain May 30-31

Samuel Young

District Assembly Schedule—Spring, 1968
Washington April 24-25

Philadelphia May 1-2
New England May 22-23
Maine May 29-30

Hugh C. Benner

District Assembly Schedule—Spring, 1968
British Isles North April 29-30
British Isles South May 4-6
Florida May 20-21
San Antonio May 29-30

V. H. Lewis

District Assembly Schedule—Spring, 1968
Hawaii April 18-19
Canada Pacific May 2-3
Alaska May 9-10
Alabama May 22-23

George Coulter

District Assembly Schedule—Spring, 1968
Los Angeles May 8-10
Arizona May 16-17
Southern California May 22-24
New Mexico May 29-30

Following General Assembly

Northwest Oklahoma	July 1-2
South Dakota	July 3-4
Canada Atlantic	July 4-5
Chicago Central	July 4-5
Nebraska	July 4-5
North Dakota	July 4-5
Albany	July 9-10
Eastern Michigan	July 10-11
Northeastern Indiana	July 10-11
Northwestern Ohio	July 10-11
Southwestern Ohio	July 10-11
Canada Central	July 11-12
Central Ohio	July 17-19
Michigan	July 17-19
Oregon Pacific	July 17-19
Pittsburgh	July 18-19
Northern California	July 24-25
Northwest Oklahoma	July 24-25
Colorado	July 24-26
East Tennessee	July 25-26
Kentucky	July 25-26
Eastern Kentucky	July 31—August 1
Illinois	July 31—August 2
Akron	August 1-2
Missouri	August 1-2
Iowa	August 7-9
Kansas	August 7-9
Southwest Indiana	August 8-9
Virginia	August 8-9
Louisiana	August 14-15
Dallas	August 15-16
Northwest Indiana	August 15-16
South Carolina	August 15-16
Houston	August 21-22
Tennessee	August 21-22
Minnesota	August 22-23
Northwestern Illinois	August 22-23
West Virginia	August 22-23
Wisconsin	August 22-23
Indianapolis	August 28-29
Kansas City	August 28-29
North Arkansas	August 28-29
North Carolina	August 29-30
South Arkansas	September 4-5
Southeast Oklahoma	September 4-5
Georgia	September 5-6
New York	September 6-7
Joplin	September 11-12
Gulf Central	September 12-13
Southwest Oklahoma	September 12-13

MOVING MINISTERS

Thomas Charles, from Columbus, Ind., to Newbern, Ind.

Fred Gibson, from Aurora (First), Ill., to Terre Haute (First), Ind.

M. W. Kemper, from Wisconsin District, to Spencer, Ind.

Roger M. Williams from Peoria, Ariz., to Norman (Okla.) First.

Leighton (Bud) Holder from Dayton, Wash., to Los Banos, Calif.

Ralph Slayton from Caruthers, Calif., to Turlock, Calif.

Fred MacMillan from Chicago (Ill.) Emerald Ave. to Kankakee (Ill.) East-ridge.

W. H. Bynum from Rawlins, Wyo., to Culver, Ore.

Bruce W. Carpenter from Statesville, N.C., to Rock Hill (S.C.) Emmanuel.

Paul T. Byrns from Greencastle, Ind., to Corydon, Ind.

O. W. Wilson from Lawton (Okla.) Heights, to Greencastle, Ind.

An unsolicited accolade:

*Dear Friends,
Just wanted to thank you
for a Publishing House that meets
my needs so well. Your service
is prompt, thorough and adequate.
I am delighted to do business
with you all.*

*Mrs Don Van Kirk
Columbus Ohio*

All of us pledge to do everything in our power to give you the quality products, publications, and service that you have a right to expect from your own Publishing House.

M. A. (Bud) LUNN, Manager

John Nielson from New England District to Carrollton, Mo.

James Whitt, Jr., from Burksville, Ky., to Hopkinsville, Ky.

Neal Kamp from El Sobrante, Calif., to Reseda, Calif.

Lawrence Jantz from Joliet, Ill., to St. Louis (Mo.) First.

Wilford Vanderpool from Santa Monica, Calif., to Cupertino, Calif.

Beryl Spross from Mishawaka (Ind.) First to Munster (Ind.) First.

George Sherry from Hawthorn, Pa., to Williamsburg, Ohio.

Roy Nix from Munster (Ind.) First to Joliet, Ill.

Samuel E. Farris from Danville (Ill.) Douglas Park to Pontiac (Mich.) Zion.

Perry R. Hippie from Willcox, Ariz., to Phoenix (Ariz.) Maryvale, as associate pastor.

Russell Peterson from Chicago (Ill.) Central to Monroe, Mich.

Willard Johnson from Lake Charles (La.) College Park to Chattanooga (Tenn.) Calvary.

Clarence Dishon from Bernie, Mo., to Indianapolis (Ind.) University Heights.

S. A. Smith from Atascadero, Calif., to Tujunga, Calif.

B. L. Thompson from Ray, N.D., to Mohall, N.D.

Ralph Hull from Florence, Ore., to Bovill and Princeton, Idaho.

W. Lee Mansveld from Panorama City, Calif., to Medford (Ore.) First.

C. Henry Lacy from Grande Ronde, Ore., to Phoenix, Ore.

William Bradshaw from Brownsville, Pa., to Conemaugh, Pa.

Ernest H. Carter from Albany (Ga.) First to Goose Creek, S.C.

Lewis Legg from Charleston (W. Va.) Elk River to Chelyan, W. Va.

John A. Donley from Richmond Hill, N.Y., to Mannington, W. Va.

Ivor Lake from Appleton, Wis., to Baraboo, Wis.

B. J. Slothower from Kalvesta, Kans., to Plainville, Kans.

William R. McElroy from Kendallville, Ind., to Kalamazoo (Mich.) South Side.

John Goodworth from Huntingdon Valley, Pa., to Potsdam, N.Y.

Ted DeBolt from Nashville (Tenn.) Bordeaux to Chicago (Ill.) Southwest.

John R. Ferguson from Cheyenne (Wyo.) First to Brighton, Colo.

John P. Salyer from Rising Sun, Ind., to Winchester, Ky.

Carl Thompson from Elizabethton, Tenn., to Knoxville, Tenn.

Charles Hazelwood from Winchester, Ky., to Lebanon (Tenn.) First.

Paul Vickers from Eastern Kentucky to Palmer, Tenn.

Fay Fouse from Cambridge City, Ind., to Greensboro, Ind.

L. L. Ritchie from Greensboro, Ind., to Shenandoah, Ia.

Thomas Blaxton from Hawaii to St. Louis (Mo.) Northside.

Paul Bambling from Pittsburgh (Pa.) First to Richmond Hill, N.Y.

Gerald R. Cole from Chelan, Wash., to Ellensburg, Wash.

G. H. Kies from North East, Md., to Rio Grande, Cape May, N.J.

Doyle Stenger from Cadiz, Ohio, to Pittsburgh (Pa.) First.

Robert S. Lecce from Goose Creek, S.C., to Rock Hill (S.C.) Grace.

Robert Grosse from Woonsocket, R.I., to North East, Md.

Bernard Culbertson from Deer Park, Wash., to Seattle (Wash.) Ballard.

Dewey J. Williams from Lebanon (Tenn.) First to Henderson (Ky.) First.

Gerald Woods from Alabama City, Ala., to Lanett, Ala.

Bruce Modesitt from Williamsburg, Ohio, to Harrisburg, Ill.

William McElroy from Kendallville, Ind., to Kalamazoo (Mich.) South Side.

NEWS OF RELIGION

You Should Know About . . .

"IF I HAD BEEN BROUGHT UP in Nazi Germany—supposing I wasn't Jewish—I think I would have had an absolute set of values, that is to say, Nazism, to believe in," said a Harvard University sophomore recently.

"In modern American society, particularly in the upper middle class, a very liberal group, where I'm given no religious background, where my parents always said to me, 'If you want to go to Sunday school, you can,' or, 'If you want to take music lessons, you can,' but, 'It's up to you,' where they never did force any arbitrary system of values on me—what I find is that with so much freedom, I'm left with no value system, and in certain ways I wish I had a value system forced on me, so that I could have something to believe in." □

A CHURCH LEADERS' seminar for pastors in the area of Central College, McPherson, Kans., was held in early January by the Free Methodist church. The five-day course kicks off a three-year program of ministerial study.

The series is sponsored by the commission on education, the board of ministerial training, the Association of Free Methodist Educational Institutions, and the Light and Life Press.

The plan provides a daily schedule of four hours in class, followed by three hours of library work. Instructors for the first course are Rev. William B. Bruce, Rev. Robert A. Crandall, Dr. Lloyd H. Knox, and Rev. Arthur D. Zahniser. □

EDGAR EUGENE BRADLEY, west coast representative of the International Council of Christian Churches, has been charged by New Orleans District Attorney James Garrison as an accomplice in the assassination of President John F. Kennedy on November 22, 1963.

The minister, a representative for Dr. Carl McIntire, who is president of the ICCS, said he was as shocked as anybody and termed the charge "an obvious frame."

"No wonder they've been saying his [Garrison's] investigation is ridiculous," Bradley stated. He said he was in El Paso returning home by bus from a business visit with Dr. McIntire when the President was killed. □

AMISH TOBACCO farmers in Lancaster County, Pa., are protesting a cigar tax proposed by the state government.

One of them puffed a stogie on the steps of the state capitol with some 300 other growers of the weed as he sported a white sticker on his coat reading, "I Protest the Cigar Tax."

The Amishmen were appearing to protest a 35 percent increase in taxes on tobacco products other than cigarettes being proposed by the state legislature. □

A SURVEY OF teen-age listeners to Family Radio stations in northern California picked the song "He's Everything to Me" as their choice of "Best Song for 1967," according to Ray Mossholder, Family Radio Network.

Second place for record of the year was "The Restless Ones." Both choices were from the Billy Graham film "The Restless Ones." □

PRESIDENT Lyndon Johnson has signed a far-reaching population control statement which supports the right of all persons to family-planning information. He was joined in the action by 29 other chiefs of state in approving the work of John D. Rockefeller III, chairman of the Population Council, a private organization.

The declaration includes assertions of belief "that the opportunity to decide the number and spacing of children is a basic human right" and "that lasting and meaningful peace will depend to a considerable measure upon how the challenge of population growth is met." □

MIXING FILM AND FAITH

SHE WAS the mother of two illegitimate children by the time she was 18, and the mistress to four men when she was 20. But after viewing "For Pete's Sake," a Billy Graham-sponsored film, she found Jesus Christ as her personal Savior in a theatre where she attended once a week.

"God, in His mercy to me—knowing I would never go back into the church—brought the gospel message where I frequented, the theatre," she testified.

Receiving the testimony was the national executive coordinator of World Wide Pictures, Mr. Bart Bartell. In addition to organizing showings of Billy Graham films across America, Mr. Bartell, 35, is an active member at Minneapolis First Church of the Nazarene.

Mr. Bartell, formerly a member of the Mennonite Brethren church, became acquainted with Rev. Chuck Higgins while the latter pastored in California and later in Hawaii. After moving to Hawaii also, Mr. and Mrs. Bartell became Nazarenes.



Bartell

Using Minneapolis as a home base for the last three years, Mr. Bartell travelled more than 360,000 miles in 1966 to organize a showing of the first major Graham film, "The Restless Ones." The film, viewed by 3.6 million persons, has been shown in 1,400 cities. More than 240,000 have made inquiry by coming forward for counseling and prayer following the film.

Since the first narrative film, two more have been completed: "For Pete's Sake" and "Two a Penny." In 170 cities, "For Pete's Sake" has been seen by 700,000 persons, with 26,000 coming forward. This year will be the premiere year for the newest film, "Two a Penny," and it will take Mr. Bartell another 300,000 miles in arranging for showings and training counselors to explain to thousands how to become a Christian. □

IT WAS MR. R. R. Osborne, an Olathe, Kans., banker, who donated 40 acres of land east of town to build the campus for Mid-America Nazarene College, and was instrumental in getting businessmen to contribute the cost for another 40 acres. Between him and his bank, they purchased a total of \$300,000 in municipal bonds to help in the first phase of the construction costs.

Lately his philanthropy has been directed at the Olathe church, where Rev. Paul Cunningham is pastor. The

pastor and the banker are no strangers, in that it was Mr. Cunningham who first suggested to Osborne the idea of a college in Olathe. It came while the pastor was borrowing funds to pay his personal Thanksgiving Offering pledge.

As Osborne was contributing the 40 acres to the college, he also earmarked five more acres for a college church. The going rate for the church property was \$5,000 an acre.

Most recently, the banker contributed \$10,000 to building the new church, which will cost when it is furnished about \$180,000. □

MR. JOHN BOEWE, a Nazarene layman who is a member at Pasadena (Calif.) First Church, recently invited his pastor, Rev. Earl Lee, to dedicate a printing business in Eagle Rock, Calif., which he purchased recently from Mr. and Mrs. D. R. "Buster" Kay. Mr. Boewe has been general manager of Church Press in Glendale, Calif., for seven years. He is president of *Mission Medica Independiente*, an organization which offers free the services of medical and dental specialists to Mexican villages of 1,000 population or less. Mr. and Mrs. Boewe have four children, including Jean, a Korean orphan they adopted recently. □



Boewe

REV. CHARLES R. Thrasher, superintendent of the Southwest Indiana District, returned to his Bedford, Ind., home December 26 after being hospitalized since August 19 as a result of a car accident in which his wife was fatally injured.

According to Nazarene Information Service, Mr. Thrasher is getting around with the use of a walker, and is holding meetings with district leaders at the parsonage. A retired couple, Mr. and Mrs. Will Egnew, of New

Albany, Ind., are living with the superintendent to assist him. □

LANCE CORPORAL Larry Boice, son of Mr. and Mrs. George Boice, Bryant, Ind., died from wounds suffered when a Viet Cong mine exploded December 10. The incident occurred while he was on patrol duty in South Vietnam.

His parents are members of the Berne, Ind., church, according to their pastor, Rev. Kenneth Hawkins. □

REV. REEFORD Chaney, superintendent of the Alabama District, announced recently the district's purchase of an 80-acre site near Calera, Ala., where a district campground will be developed. The plot, which is near the intersection of Interstate 65 and U.S. 31, is approximately in the center of the state. Mr. Chaney suggested that limited camp facilities should be ready by the summer of 1969. □

DR. AND MRS. DAVID Hynd, retired missionaries in Mbabane, Swaziland, celebrated on January 2 their fiftieth wedding anniversary, 42 years of which have been spent in Swaziland. They have been members of the church for 60 years. □

MRS. MARY C. Hamlin, church secretary and NWMS president of

the Atascadero, Calif., church, will complete her eighth year in June as San Luis Obispo county recorder. In addition to her work as recorder and in the church, Mrs. Hamlin, a widow since 1959, is vice-president of the Southern California WCTU, historian for the County Recorders' Association of California, a director of the Atascadero Red Cross, a member of the Toastmistress, and Business and Professional Women's Clubs, and was included in the 1963 *Who's Who Among American Women*. □



Mrs. Hamlin



PART OF THE 31 adult charter members which make up the new Federal Way, Wash., church are pictured above with their district superintendent, Rev. Bert Daniels, left of center, front row, and their pastor, Rev. Gerald Anderson, right of center, front row. The organization of the new church was a joint project of the Washington Pacific District NYPS and the district advisory board.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

SHARING THE GOOD NEWS

(January 28)

Scripture: John 4:1-42 (Printed: John 4:7-14, 31-35)
Golden Text: John 4:42

THEME: To show Christ's discernment of hunger in an outsider and the compassionate breaking down of barriers; also the possibilities of witness and harvest through transformed lives.

INTRODUCTION

John, a master of contrast, follows the reluctance of a churchman, Nicodemus, to confess Jesus with the conversion of an outsider who gladly witnessed to a newfound faith. The privileged man is shamed by

A *Prodigal Daughter*, one who was lost, in spite of a family link with the Samaritan temple on Mount Gerizim, a knowledge of the Old Testament and prophecy, of religious history (Jacob and Joseph), and an ability to debate theology. And lonely, too, drawing water at noon when others were eating or sleeping! She was conscience of a guilty past and in bondage to sinful associations until a chance (?) contact with

A *Seeking Saviour*, who "must needs go through Samaria," avoiding the east-of-Jordan route and inviting hostility. Jesus was weary, yet alert to the need of an unlikely soul and wisely conveying truth in everyday terms, mercifully and skillfully breaking down the barriers of race, sex, time, and place. Christ probed the conscience and provoked confession of sin, then revealed himself as Messiah. Forgetting the waterpot, an indication of the changed life and inner satisfaction given by Jesus, she became

A *Witnessing Convert*, testifying to a Man, human and divine, who had pardoned, made religion a living reality of spirit and truth, and inspired a passion to win others. The curious Samaritans' personal contact with Jesus led to firsthand faith and an immediate harvest. The hardest place may be most fruitful if a key person is saved.

CONCLUSION

Barriers of convention and prejudice should not hinder witness to the worst outsiders. If life's priorities are right, personal needs secondary, then surprising miracles await wise soul winners.

Conducted by W. T. Purkiser, *Editor*

Does God have a covenant with the Jew today? What is it?

Indeed, God does have a covenant with the Jew today. It is described most clearly in Jeremiah 31:31-33:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

This promise was fulfilled in Christ when Jesus said of the cup, "This is my blood of the new testament [literally, new covenant], which is shed for many for the remission of sins."

Those who preach the gospel are "able ministers of the new testament" (literally, covenant), and the old covenant has been "done away" (II Corinthians 3:6-18).

In a beautiful and sustained argument, the writer to the Hebrews points out that Christ was the Mediator of a better covenant, and with the establishment of the new covenant the old has

vanished away (Hebrews 8:1-10:22).

The wonderful thing about the new covenant is that it includes Gentiles as well as Jews, and by it Abraham has become indeed the father of many nations and in his seed all nations of the earth are blessed (Romans 4:13-25; Galatians 3:15-29).

I am aware that some dispensationalists hold that the old covenant is still in effect, and that it includes geographical promises. But it seems to me that the whole message of the New Testament is that in Christ all the promises of God are "yea" and "amen" (II Corinthians 1:20), and that Christ is as much superior to any territory as an automobile is to a horse and buggy.

Donald G. Miller tells of a father who promised his son a horse and buggy if the boy would not smoke until he was 21. The lad kept his side of the bargain. But by the time he was 21, horses and buggies had gone out and automobiles had come in. The last thing on earth the young man wanted was a horse and buggy!

His father kept his promise, and got his son an automobile. Really, you see, to have bought the boy a horse and buggy would have fulfilled the promise in letter but not in reality. Our God is a God of reality.

I heard a teacher say that if all sin was eradicated from the heart a man couldn't possibly sin anymore. If the heart is made free from sin, can one be tempted and fall?

This is a very common objection to the possibility of heart purity, and one that is probably sufficiently answered by reference to Genesis 3. Adam and Eve had no sin in their hearts, but were tempted and fell.

The fact is, of course, that temptation may work through human desires and physical appetites even without the presence of carnal tendencies. Entire sanctification does not destroy humanity.

Paul testified: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). But he also said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

These are by no means contradictory claims. One free from the inner working of sin and death must still master the temptations that come through physical needs and human instincts. To fail at this is to fall into sin.

Indeed, the difference between the carnal and the human is right at this point. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

The carnal is always "outside the law." No sinful propensity can ever be satisfied in harmony with the law of God. Envy, animosity, bitterness, selfish temper, hostility, and conceit have no possible expression in harmony with Christian ideals.

On the other hand, human needs, instincts, propensities, and desires do have expressions in harmony with the law of God. In fact, the law of God is established precisely to guide us in directing our humanity.

In a capsule, the divine program is "destruction of the carnal; direction of the human." This means the reality of temptation, and the appropriateness of the warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

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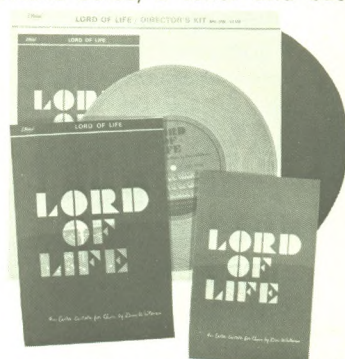
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